IDENTITY

OF THE

Ten Lost Tribes of Israel

WITH

The Anglo-Celto-Saxons

[ABRIDGED]

BY

EDWARD HINE

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EDITOR'S NOTE: The foundation upon which our hope and message are built is the whole word of Truth—the Holy Bible. Here are unmistakable proofs that the Anglo-Celto-Saxon and Kindred Peoples are Israel. And since the Bible so overwhelmingly declares this truth it must be the one sublime and glorious truth of the ages, the one paramount truth of the word of God. Does anyone ask, "What difference does it make?" This is a question of the uninformed only. Here is the answer. And when God speaks, let there be silence.

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What Edward Hine Saw

As stated in my first Epistle, I did not aspire, at the time I sat down to commit my thoughts to paper for the issue of this Work, to add conspicuously to the literature of the country. I found myself in possession of light that I had received in boyhood, which had taken so firm a hold upon my mind as to be always present with me, and under the influence of which I invariably read the Word of God. The matter grew upon me, until, in the course of years, I clearly saw that the Identity of the Lost Ten Tribes of Israel was the one grand essential of the age—the one thing to be accomplished before the sublime conceptions of the mind of the Almighty, given forth in His eternal Word, could be realized before the entire nations of the earth, constituting to them the Call to seek Redemption in Christ, when all creation shall be engrossed in the all-absorbing theme of Glory to God.

By an influence, not of earth, I have been led to come before the Nation with my views. God has sanctioned my effort. No other power but His has led to such great success. I put forth my Work solely in faith, that God would give to it His breath of Life. The Work of the Identity I took to be the Work of God, and in faith left it to Him to give the success; so that, without advertising, within three years the result has been that two hundred thousand copies have been sold. The Work has gone to all parts of the world—it has been reproduced in America, and in some of the Colonial newspapers; gone largely throughout Germany and other Continental States; has brought me fifteen thousand letters of high commendation; and has caused me to

stand before many thousands of our people at lectures, conferences, and so forth. Taking a fair average, each copy of the Work has been read by ten persons, so that the minds of more than a million people have been exercised by its influence. This surely, beyond a doubt, justifies the statement, that the success has come by the power of God; and seeing this, we are led to believe that the Work, really successful so far, is yet but in its infancy—because, if owned by God, it becomes glorified by the power of truth; and the whole nation must come to it, so that the million of readers obtained thus far represents but a fraction of the millions who cannot help coming to the study of this great subject.

I have been pained by oftentimes hearing the questions asked, "Well if we are Identical with the Ten Tribes of Israel, what difference will it make? What object will be gained or results realized?"

Epistle to the Anglo-Saxons

The Identity of the Anglo-Saxons with the Ten Lost Tribes will, among other vital points, realize the following results:

1. It will supply the grandest evidences of the truth of God's Word ever yet given. 2 Peter, 1, 19, 21.
2. It will lead Infidels to believe the Sacred Scriptures. Is. xli. 21, 22.
3. It will give God His full glory before all Nations. Is. xlv. 17, 19. Is. lxiii. 14.
4. It will secure the outpouring of the Spirit upon all Israel. Is. xxxii. 13-15—Is. lx. 1, 2.
5. It will purify the Church of Christ. Hosea, 1, 10.
6. It will give us Christian Union. Is. lii. 8.
7. It will exalt us to the position of "The righteous nation." Is. xxvi. 1, 2—Is. lx. 21.

8. It will secure for the country Godly legislation. 2 Sam. 7, 12, 16.
9. It will give us equitable taxation. Is. lx. 17.
10. It will give us rest from war, securing for us "Jacob's rest." Lev. xxvi. 7, 8—Is. xxvi. 12.
11. It will secure for us abounding prosperity. Is. xxxv. 10.
12. It will renovate all classes of society. Jer. xxx. 10.
13. It will empty our prisons when fully understood. Is. lx. 17.
14. It will secure to our country a general amnesty. Deut. xv. 6.
15. It will abolish pauperism and establish a common brotherhood. Is. xxxii. 18.
16. It will end our sighing and sorrowing. Jer. xxxi. 10, 12.
17. It will give us universal gladness and rejoicing. Is. lx. 21.
18. It will secure for us Ministers of religion after God's own heart. Jer. iii. 15.
19. It will obliterate the errors of Ritualism. Jer. xxxiii. 7, 14.
20. It will secure the restoration of the Jews. Is. xi. 12.
21. It will secure God's long promised glory upon us. Joel ii. 24, 27.
22. It will lead to our darkness being made light, and crooked things straight. Is. xlii. 12, 16.
23. It will remove the veil at present upon all nations. Is. lii. 12.
24. It will manifest the Almighty power of God before all people. Is. lv. 12.
25. It will fulfill the Covenants made by God with our forefathers. Is. lxiii. 14.
26. It will lead to the speedy conversion of many nationalities to Christ. Is. liv. 8.
27. It will lead to the coming of Christ's Kingdom in the earth, and prepare the way for His Second Advent. Acts i. 11.

The time is now at hand when God will bless us more largely than ever. He promises to do this to Israel long before our swords are beaten into plough shares. The positive promise that He "will do better unto us than at our beginnings," Ezek. xxxvi. 11, is almost immediate; we shall begin to realize this directly after we have effected our Identity Nationally. God will not effect it for us, without inquiry from us, Ezek. xxxvi. 37, therefore let the Church plead for it: it is our duty, it is vital to us, for when established, it is our Peace. The disciples were Israelites, of the tribe of Benjamin; that one tribe that was purposely left behind to be a light in Jerusalem in the days of Christ. I Kings xi. 13, 32, 36. Christ privately instructed these Israelites about the very times in which we now live. Matt. xxiv. 3. They wanted to know about the latter days, and were told that they would not be until

> *Ye hear of wars, and rumors of wars; nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes (Lk. 21).*

This was to be the lot of the Gentile nations, but not Israel: we have no part in them, and this is Christ's special instruction to our nation, when we hear of these things, "See that ye be not troubled," Matt. xxiv. 7. Our mission is to give testimony to the truth of the Bible; God will call us to the front to be His witnesses, Isa. xliii. 12; the nations in their troubles, will find out that they have followed after vanities, and will flow to us, to be taught of the Lord, Jer. xvi. 19. Grand and blessed times await our Identity. We have to claim the land. The earth will be more productive to supply our wants than before. The Lord will do better for us than at our beginnings. Then will be to us essentially times of peace, of gladness and rejoicing. "When God bringeth back the captivity of His people, Jacob shall rejoice, Israel shall be glad." Ps. liii. 6. It is the climax of our national history; the ushering in of joyous times.

In the foregoing, I simply hint at the grand temporal and political blessings God is now waiting to pour upon us when our Identity with Israel is seen by us. But my primary object is the Glory and Success of the Church of Christ; by this I do not mean Establishments, or Denominationalism. Of these we have had enough, but the embodying and consolidating of the Christians **of our land and possessions into one united body;** the bringing about of that glorious time when we shall all see **"Eye to Eye"** with each other in the Service of **God,** and **All** worship Him with **"One Consent":** Ye that love the Lord—this time can never arrive until **after** Lost Israel is recognized. I confidently challenge the learned of our Country to produce a single passage from God's Word promising such an event **before** Israel's discovery. The same remarks apply to Missionary Success. We are not promised that the Gentiles will receive the glad tidings of the Gospel fully before the resurrection of Israel. Such a result would be contrary to what the Bible declares shall be; ourselves, i.e. Israel as a Lost people, were commissioned first to preach the Gospel among all people as a **witness;** this we have done, and have secured the only result that was ever promised to this **witness;** preaching the good news of salvation to the lost, we have to testify that our witness was true. Ezek. xxxvi. 35, 15. When Israel is restored, **then,** and **not before,** will the Gospel make its way rapidly through the earth. Then will many nations flow eagerly to Jerusalem to be taught of the Lord.

EDWARD HINE

The Identifications

Our most famous Seats of Learning—Universities, Colleges, Schools, &c.,—have for centuries past been set at defiance by their inability to solve two important and vital questions: 1st—Where are the Lost Ten Tribes of Israel? 2nd—Who were the real Progenitors of the Anglo-Saxons?

My object in coming prominently before the country is to prove that the Anglo-Saxons are identical with the Lost Ten Tribes; and to do this, I propose to advance many and positive Identifications, that shall be supported by 500 Scripture proofs.

It is needless to enter into the early history of Israel. The reader is supposed to know that the Twelve Tribes were once united under one king, and afterward became divided into two kingdoms—the House of Israel under King Jeroboam, and the House of Judah under King Rehoboam. They have been separated ever since. It is most important to bear this separation in mind because it is through our people not generally remembering this fact that so many errors are made, and the prophecies of the Bible become misunderstood. When God, in prophecy, speaks to the House of Israel, He does not refer to the Jews; and when He refers to Judah. it is generally as distinct from Israel. Yet it is a most common mistake with biblical students to think that when God speaks to the House of Israel He always refers to the Jews. Even among themselves, when an Israelite is spoken of, the conclusion is jumped at directly that a Jew is referred to. Every intelligent Jew will readily confess that the Ten Tribes are not now among their people. A Jewish scholar told me recently, that not only do the Jews know these Tribes to be lost, but they firmly believe that, wherever they are, a descendant from David is reigning over them. The House of Judah is composed of Two tribes—i.e., Judah and Levi.

These are the Jews of the present day. They never have been lost, it being the desire of the Almighty that they should be known wherever they go by all people.

At the time of the separation, and up to the siege of Jerusalem under Titus, the House of Judah contained the Tribe of Benjamin. But that Tribe separated from Judah before the siege, by virtue of the prophecy commanding them to do so (Jer. vi. I), so that Benjamin is not now with the Jews. Indeed, it is almost unpardonable to allude to the Jews as embodying Judah and Benjamin.

The term Ephraim is synonymous with Israel, and embodies the Ten Tribes as a consolidated people. Manasseh is a thirteenth Tribe, decreed by the Almighty to be a great people—i.e., a distinct nationality; nevertheless Ephraim was to "be greater than he" (Gen. xlviii. 19)—that is, a distinct nationality from Manasseh. Ephraim and Manasseh must be two distinct nations, though of the same stock. Therefore, in seeking for Lost Israel, we need not deal with Manasseh for the present.

The Jews are "of Israel," therefore purely Israelites, but the people of the Ten Tribes were never Jews. This is an important distinction to bear in mind. Scripture often speaks of Judah under the term of Israelites, specially the Prophet Ezekiel; yet when this term is applied to Judah, and it becomes needful to distinguish the Ten Tribes from her, it is done by using the terms "all Israel," "the whole House of Israel," "the House of Israel wholly." These terms are copyright to Israel and never applied to Judah.

The Ten Tribes are at the present time inheriting an entirely different class of prophecies to those that now apply to the Jews; by examining just a few of them, we cannot fail to see the marvelous distinction of the two Houses, as those applying to Judah are known by us all to have an actual fulfillment among the Jews of this day. It is only logical to conclude that

the prophecies given of Israel must also, in our own days, be having an equally positive and literal fulfillment. The Scripture references are all from the Prophets, and apply respectively to each House during their times of exile—i.e., each class must receive fulfillment contemporaneously with each other; therefore, while Israel was under blessings, Judah at the same time must be under curses.

The Lost Tribes When Last Heard Of

Bible students know that the House of Israel went into captivity about B.C. 725. This was the Assyrian captivity, from which they have never returned. The reader must remember that the Assyrian captivity of Israel and the Babylonish captivity of Judah are not the same, because Judah remained in the land about 134 years after Israel's captivity. Judah was not captive until about B.C. 588 (2 Kings xxv.), and then only for 70 years, whereas the records of the Scriptures, which include the return of the Jews from Babylon (2 Chron. xxxvi. 21-23; Zech. vii. 5), declare most emphatically, that though the Jews had returned from the Babylonish captivity the Ten Tribes had not. Saying "So was Israel carried away out of their own land to Assyria unto this day" (2 Kings xvii. 23, I Chron. v. 26), which can only mean that up to the day that these historical books were compiled, Israel had not returned, but were still "in the cities of the Medes" (2 Kings xvii. 6), and that they remained in the region of Media even in the days of Christ and the times of the Apostles, we may be quite sure, because when Christ commanded them to

> *Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the House of Israel (Matt. x. 5).*

they went into this very region; so that in going after these "lost sheep," i.e., these exiled tribes, in order that the Scrip-

ture might have fulfillment which says, "Yet does He devise means that his banished be not expelled from Him" (2 Sam. xiv. 14), they went into the very neighborhood of Media, and thence to Pamphylia, Galatia, Cappadocia, Bithynia, Illyricum, and by the region of the Euxine Sea. In favor of this, we have the testimony of Josephus, for he says—

> *But, then, the entire body of the people of Israel remained in that country, wherefore there are but two Tribes in Asia and Europe subject to the Romans, while the Ten Tribes are beyond Euphrates till now, and are an immense multitude, not to be estimated by numbers.*

The Identity—The object of the Identity is to show that in the very region, and at the very time that the exiled Tribes are clearly traced in the days of the Apostles, there the ancestors of the British people are also traced.

Prove from history that our ancestors came from the very quarter where Israel was last heard of, and we obtain a grand advantage at the very outset of our pursuit. Who were the ancestors of the Anglo-Saxons? Sharon Turner says in his "Anglo-Saxons" (vol. i., 93-102),

> *It is peculiarly interesting to us, because from its branches not only our own immediate ancestors, but also those of the most celebrated nations of modern Europe, have unquestionably descended. The Anglo-Saxons, Lowland Scotch, Normans, Danes, Belgians, Lombards, and Franks, have all sprung from that great fountain of the human race, which we have distinguished by the terms "Scythian, German, or Gothic." According to Herodotus, "The first scenes of their civil existence, and of their progressive power, was in Asia, to the east of the Araxes.* Here they multiplied and extended their territorial limits for some centuries, unknown to Europe." The account of Diodorus is, "That the Scythians, formerly inconsiderable and few, possessed a narrow region on the Araxes; but, by degrees, they became more powerful in numbers and in courage. They extended their boundaries on all sides; till, at last, they raised their nation to great empire and glory . . . In the course of time they subdued many nations between the Caspian and Maeotis, and beyond the Tanais." "In the time of Herodotus they had gained an important footing in Europe, and had taken a westerly direction." Having reference expressly to the Saxons, Sharon Turner observes, "They were a German or Teutonic, i.e., a Gothic or Scythian tribe, and of the various Scythian nations*

which have been recorded, the Sakai, Sacae, are the people from whom the descent of the Saxons may be inferred, with the least violation of probability. They defeated Cyrus, and reached Cappadoces on the Euxine. That some of the divisions of this people were really called Sakasuna is obvious from Pliny; for he says that the Sakai, who settled in Armenia, were named Sacassani, which is but Saka-Suna, spelt by a person who was acquainted with the meaning of the combined words" . . . It is also important to remark, that Ptolemy mentions a Scythian people sprung from the Sakai, by the name of Saxones.

These extracts are invaluable to our purpose, as they call to our aid Strabo, Herodotus, Diodorus, Pliny, and Ptolemy, to prove that our so-called Saxon ancestors came from the parts where Israel was lost. In obedience to our Lord's command, we find the Apostles making their journeys to the precise localities where our British forefathers then were.

* The identical part into which Israel has been carried captive.

When Did Israel's Captivity Take Place?

The captivity of Israel took place about B.C. 721—i.e., about the eighth century before Christ. This becomes a most important fact to remember, as it brings out a most telling distinction from the Babylonish captivity of Judah, which did not take place until B.C. 588, or the sixth century before Christ. Israel's captivity was complete. "There was none left but the House of Judah only" (2 Kings xvii. 18). So complete was it that there was not a single Israelite left to teach the Gentile people who had been imported into Palestine about the God of Israel—that when these Gentiles entreated that some Israelites might return to teach them, the King of Assyria only allowed one man for the work (2 Kings xvii. 27). Whereas the Babylonish captivity of Judah was not complete, but partial, the poor of the land being left behind (Jer. xl. 7). Israel never returned (2 Kings xvii. 23). Judah did return (Neh. vii. 6).

We have found that the great classic historians declare

that the ancestors of the British people came from the region where lost Israel was exiled. Hence it becomes necessary to inquire what was the precise time that our British forefathers did occupy that region. Sharon Turner, in his "Anglo-Saxons," tell us that according to Herodotus, our ancestors first made their appearance in that quarter in the seventh century, but that, according to Homer it was the eighth century before Christ. Hence we find that, according to Homer, the first appearance of the British ancestry in Media was at the exact time of the Assyrian captivity of Israel.

Was Media the Cradle of the Israelitish Nation?

No; but in the sense of the nationality of their tribeships, Palestine was their cradle.

Sharon Turner, entirely apart from the view of discovering the Ten Tribes, which was not his purpose—his sole object being to give a true solution of the difficult question of "Who were the ancestors of the Anglo-Saxons?"—succeeds in tracing our British ancestry into Media, gathering the fact that we first appeared there in the eighth century before Christ, and also, upon the testimonies of Homer and Herodotus, that Media was not our cradle. This is a most important point, because, in identifying the British nation with lost Israel, we trace our ancestry to Media at the exact time of the Assyrian captivity, with express historical testimony that it was not the land of our origin, neither was it the birthplace of Israel, so that we secure a third valuable link.

How the Ten Tribes Lost Their Identity

The Ten Tribes were exiled, but not literally lost, in the days of the Apostles. This is evident from the fact that

when they were sent after them they found them in the region already indicated, with their synagogues abounding everywhere. We are plainly told that "the law was until John" (St. Luke xvi. 16)—i.e., until the days of Christ. So that it was right that the Apostles should find them still under the law of Moses, which they did, for we read of them earnestly contending for circumcision, a Mosaic rite, and also laying great stress upon genealogy (Titus iii. 9), which plainly indicates that they would, up to that time, be found clinging to the Mosaic institutions, a very special one being that of keeping their different tribeships separate and distinct. It would be impossible to conceive that at the time St. Paul went to them that he could have found the tribes so mixed up together as that their distinctiveness could have become lost. The very fact of their contending about genealogy would prevent such a state of things. Hence Paul must have found them in separate divisions, each tribeship being preserved. These facts preclude the idea that Israel was literally lost either to themselves or to others in St. Paul's time. But the time was at hand when they would lose their identity; and how could this be effected? Mainly by giving up circumcision and genealogy. If these two rites were maintained, it would have become utterly impossible for this people ever to have become lost, because in themselves, they would have vigorously preserved their identity. St. Paul knew this, and he knew that the prophecies must be fulfilled, and all scriptures accomplished, and that the prophecies would begin to take effect from his time—the blessings upon Israel, the curses upon Judah. Hence he enjoins them, with the voice of authority, to give up circumcision (I Cor. vii. 19), and to forego the perpetuation of genealogy. "Avoid foolish questions and genealogies" (Titus iii. 9). "Neither give heed to fables and endless genealogies" (I Tim. i. 4; Titus i. 14). No such tribeships now being known upon the face of the

earth is conclusive proof that Paul's commands were abided by. Hence, from this point of time the different tribes still distinct would drift away from each other—would, through the lapse of hundreds of years, lose all communication with each other. Each losing all trace of their ancestry, would become as distinct peoples, without having any idea of a common origin; and yet, by the fixed decree of God, each having the same terminus to their wanderings. Arriving at this point, at different times, in different ways, their prophecies would compel them to re-unite, but under the impression that they were a mixture of races; and in this way would their identity become destroyed until God's time arrived to remove from them their blindness (Romans xi. 25).

Lost Israel's Location Must be the Isles

Scriptures can give no plainer testimony than that, wherever lost Israel are now, they must be an insular people. The Jews were to become a despised people throughout all the nations of the earth (Jer. xv. 4)—just the very position they occupy to this very day; and it would, indeed, be unreasonable, illogical, and unscriptural to suppose that the prophecies of Judah were to be fulfilled, but not those of Israel. If the one are, both are. Hence Israel must be found in the Isles. The following prophecies from Scripture apply to Israel, and are only given to Israel, and that after they have become a lost people:—"Keep silence before me, O Islands" (Is. xli. I). "The Isles shall wait for His law" (Is. xlii. 4). "Sing unto the Lord a new song, the Isles and the inhabitants thereof" (Is. xlii. 10). "Listen, O Isles, unto me" (Is. xlix. 1). "Hear the word of the Lord, O ye nations, and declare it in the Isles afar off, and say, He that scattered Israel will gather him, and keep him" (Jer. xxxi. 10). "Let

them giv glory unto the Lord, and declare His praise in the Islands" (Is. xlii. 12). "To the Islands will he repay recompense" (*Is.* lix. 18).

The Identity is very plain. Our British ancestry coming from Media, where Israel was captive, traced there at the time of Israel's captivity, and not before. Media not being our cradle, we yet again tally with Israel's history by having become an Island people.

Israel's Isles Must Be North-West from Palestine

Thanks to the "sure word of prophecy" (2 Peter i. 19), we are not only told that lost Israel must be an island people, but also most literally the very point of the compass where these isles would be situated. Israel in her lost estate is most plainly directed to glorify the "name of the Lord God of Israel in the isles of the Western Seas" (Is. xxiv 15). "To the islands will he repay recompense, so shall they fear the name of the Lord from the West" (Isa. lix. 19). Then we learn that these islands would not only be in the West, but in the North-West, because the very word sent after Israel when she returns, is sent to the North, "Go and proclaim these words towards the North, and say, Return, thou backsliding Israel" (Jer. iii. 12). So that the islands must constitute a north country, because the Almighty, speaking of the time of the return of Israel and Judah (the one cannot return without the other), says, "They shall come together out of the land of the North" (Jer. iii. 18), when they shall forget the song of Egypt, and henceforth sing, "The Lord liveth which brought up and which led the seed of the house of Israel out of the North country" (Jer. xxiii. 8). As this has never yet been sung, it follows, the Bible being true, that the time is yet future; so that Israel must be now in a North-

West locality from Palestine, the Seat of Prophecy, God declaring that when he assembles them together, prior to their return, "I will gather thee from the West" (Isa. xliii. 5).

The Identity is obvious. The British Isles are to the north-west from Palestine—they are "afar off" from there—they are in the "Western Seas"—and they constitute most emphatically a "North Country." We do not ask the reader to accept the identity upon this one identification alone, but to add it to the five foregoing, and we get at more than a coincidence.

Israel Must Be a Nation

The Jews can only be said to be a nation in the sense that they are destined in the yet future to have restored to them their national privileges. At present they are nothing more than a dispersed people. But Israel must now be a nation, or the oath and honor of the Lord would be at stake, for he says,

> *Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waters thereof roar; the Lord of Hosts is his name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever (Jer. xxxi. 35, 36).*

Israel is nowhere spoken of in the Scriptures as a Church, but always as "a nation." Hence it becomes a dangerous and unwarrantable liberty to take with Scripture to allude to Israel as a Church. To believe that Israel was not now a nation, would be to destroy the promises of God.

Israel Must Be with the Tribe of Dan

It is not true that all the ten tribes of Israel were carried into the Assyrian captivity; some of them escaped: those that were carried captive and those that escaped are both directed by Scripture to the same meeting point of "the

isles" (Isa. lxvi. 19). We are not told the names of the tribes that escaped, but most reasonable suppositions would point to those of Dan and Simeon. These two tribes were to the south of the land, near to Egypt, and had the Mediterranean sea coast for their borders. The men of Dan were the great shipowners of Israel, hence Dan had the facilities for escape. "Why did Dan remain in ships?" The territory of Benjamin completely overlapped and protected Dan and Simeon. Benjamin was at that time part of the kingdom of Judah. The King of Assyria was not at war with Judah, therefore, could not touch Dan and Simeon without going through the territory of Judah. It is doubtful whether he would have been able to do this. So that, in many senses, these two tribes would have the opportunity for flight. It is not likely that Dan, having the means of escape, would leave Simeon behind, and it is utterly impossible for Israel to be anywhere, at the present time, without Dan being united with them; therefore, to find the tribe of Dan is virtually the same as finding the whole tribes of Israel.

The Identity is a very remarkable one. We have ample evidence of the tribe of Dan settling in Ireland about the period of the Assyrian captivity. This is a matter of history, and can be claimed as another historical link. The tuatha Danian did this, which is no other than the Tribe of Dan, whose early marks exist to this day in the names of places given by them, which are purely Hebrew, such as "Dan Sobairse,"* pronounced Dan Sovarke, or Dan Swerick, near Carrick Fergus, and shown in Ptolemy's map of Ireland, and which is literally Hebrew for Dan's resting-place, Dan's habitation; whereas, Dan Sovar—also Hebrew—means Dan in exile. It is also a historical fact that with the Tuatha de Danna both the Hebrew language and words were introduced into the North of Ireland, and as there was no other Tribe

* Forty percent of the words in Irish are of Hebrew origin.

of Dan who could introduce the Hebrew it clearly follows that this must have been the Israelitish Tribe of Dan, and, as at the same time, another people can be traced to have settled on the West Coast of Scotland, who also introduced very many Hebrew words, therefore, must have had intercourse with the East; and as the people gradually migrated southwards, ultimately settling in Wales, and from whom the Welsh are the veritable descendants, and who, to this day, retain a vast number of purely Hebrew words, gives us the more than probability, as the Tribe of Dan is clearly traced, that the Welsh people may come out as identical with the Tribe of Simeon*, settling on the eastern coast, while Dan took the western coast, that the tribeships might remain separate, by virtue of the custom of their nationality. The ethnology of the Welsh clearly proves that they cannot claim to be the descendants of the Ancient Britons in any other light than that of being the first of the Israelitish Tribes who arrived in Great Britain, making their debut with Dan about B.C. 720; whereas, it can be proved that the other tribes did not arrive until A.D. 449.

Israel Exhausted When They Arrived

Scripture plainly relates that Israel, between the time of her leaving Media, to the time of her arrival in the isles, would go through much exhaustion, and become diminished in strength. This was because she could only make her way through the north-west passage by the prowess of warfare; she would have to force her way through the different States and peoples. It would be a long series of marchings and encampments; and no doubt St. Paul had his eye upon the troubles they would have to go through when he advises them to abstain from marriages, telling them he did not speak

* An ancient Welsh tribe was known to the Romans as Simeni, which is but a latinized form of Simeonites.

with authority, but from his knowledge of times of "distress." Hence, we find the Almighty addressing Israel upon their arrival in the isles, saying,

> *Keep silence before me, O islands, and let the people renew their strength, (Isa. xli. 1).*

It would be absurd to accept this as meaning the Church, because God has his Church on the Continent as well as the islands, everywhere; but as showing God addressed the nationality of Israel, he makes it more plain, saying, "Thou Israel, my servant, Jacob whom I have chosen, the seed of Abraham, my friend . . . I have chosen thee, and not cast thee away. Fear thou not . . . I will strengthen thee" (the same chapter, 8-10). So that, when Israel had arrived in the islands, we have this testimony from God that he had not forsaken his "righteous," i.e., his "chosen" people, and as showing that the isles were in the West, and not in the East. He calls Israel to "speak" with him. "Let us come near together," near to him "who raised up the righteous from the East," v. 2. If the isles had been to the east, they would have been raised from the west, so that their isles must have been to the west, or they could not have been raised from the east. Why did Israel require to renew their strength? Because of the long season of warfare they had passed through.

Israel Was to Bear "Another Name" in Captivity

It would be contrary to the teachings of Scripture, when Israel had settled down in their new Island Home, to be found retaining their old name of Israel. God plainly declares that from the time that the curses came into operation upon the Jews, and the prophecies of Israel began to take effect, that Israel should lose her old name and be called "by another name" (Isa. lxv. 15). It is impossible to find Israel anywhere

upon the earth bearing her old name. Scripture is not contradictory, if we only apply ourselves to understand the contexts, and properly compare Scripture with Scripture; there is always a beautiful harmony. We are told of Israel, through Hosea, that for her sins she should not be known by the name of "Ammi," or my nation, my people, which the name of Israel implied, but that this name should be taken from her, and she should be known as "Lo-ammi," i.e., not my nation (Hos. i. 9). So with her name and ancestry lost to recollect, not only to themselves, but also to Judah; hence Israel says, "Doubtless thou art our father, though Abraham be ignorant of us, and Israel (i.e., the Jews who are of Israel) acknowledge us not, thou, O Lord, art our Redeemer; . . . return for thy servants' sake (a term always applied to the ten tribes) the tribes of thine inheritance" (Isa. lxiii. 17). Hence so lost, no wonder it is said of her, "She shall not find her paths" (Hos. ii 6). It is in this way, her old name being withdrawn from her, that "Blindness in part is happened to Israel" (Rom. xi. 25). Yet God, in many scriptures, pledges his word in this state to bless them, saying, "I will bring the blind by a way they knew not" (Isa. xlii. 16).

Israel in Exile to Speak "Another Tongue" Not Hebrew

The Almighty expressly tells us that He would not speak to Israel, when in their captive or exiled state, in the Hebrew tongue, but that he would address them in "another tongue;" because, addressing Israel, He says "With stammering lips and another tongue will he speak to this people" (Isa. xxviii. 11). This would be untrue if applied to Judah, the Jews almost universally using the Hebrew; and it follows, as we have proved, that, it being the design of God that Israel should be lost, that if they still retained their old tongue,

this in itself would frustrate the design of God; because, to find any great people upon the earth using the Hebrew language, would immediately lead to their identity.

It is most clear that the physiognomy of Israel was to materially differ from that of Judah, because the Jews were destined to be known throughout the world, when their curses had overtaken them, as a mocking, a taunt, a bye-word (Jer. xxiv. 9); and this was to be effected in the words of Scripture by "the show of their countenance witnessing against them" (Isa. iii. 9); whereas Israel was to be unknown to their exile, and, of course, if their countenance was to witness against them, as well as the Jews, then Israel could never have become lost; therefore, anthropologically, it would be impossible that Israel could be found with the same physiognomy of the Jews. This is so conclusive as to need no further comment; yet a volume could be written upon this subject.

The Identity is supported by the fact that the physiognomy of the British materially differs from that of the Jews.*

Israel to be a Multitude in Exile

When Israel arrived in the isles and was promised a renewal of her strength, Scripture promises an increase of her population. The Almighty tells us that "in the place where it was said unto them, ye are not my people"—i.e., where they are called by "another name," this was not effected until they became reunited in the isles. Therefore, when in their isles,

> ***The number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered, (Hosea i. 10).***

The increase to the seed of Israel would be given to them when in their exile, and not in Palestine after their return.

* The "Jewish" countenance sprang from intermarriage with Mediterranean races, particularly the Hittites.

Isaiah, alluding to the return of Israel to their land, quotes from Hosea, and says, "For though thy people Israel be as the sand of the sea, a remnant of them shall return" (Is. x. 22; Rom. ix. 27), which means that, on account of the largeness of their numbers and the comparative smallness of their land, a portion only would return; the Almighty gives the proportion saying,

> *I will take you one of a city and two of a family and bring you to Zion.*

Hence, Israel must, whilst in their exile, have become an immense multitude.

The Identity declares that since our location in the British Isles we have become a multitudinous people, and that no other island people can be compared with us.

Israel Was to Find the Isles Too Small

We take it that few of the birthright promises were realized to Israel when they were in the land of Palestine. Their seed was not then as "the stars of heaven" (Gen. xv. 3, 6), or as "the dust of the earth" (Gen. xiii. 16) for multitude; neither had they become "a company of nations" (Gen. xxxv. 11). These promises were not intended to apply to Israel when in that land, but rather when they were in exile, during which time all, excepting prospective ones, had their fulfillment. We are told that, after Israel had arrived in the isles, and had increased her population, she would find the isles too small for her people. Scripture is most explicit upon this point, as we find in chap. xlix. of Isaiah, where Israel is indicated as being within the range of the then prophetic forecast, dwelling in the isles, the chapter beginning with, "Listen, O isles, unto me;" and that the chapter applies to Israel may be known, because in the 3rd verse Israel is addressed by name: "Thou art my servant, O Israel, in whom I will be glorified."

So that we plainly gather that the events narrated in this chapter could only happen when Israel was dwelling in the isles. When God tells Israel,

> *Thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, (Isa. xlix. 19).*

the isles would become too strait for them, so that they would require new territory. "The land of thy destruction" means the land of their exile; and this event must have been after they had broken away from the Assyrians, who alone were the people that had swallowed them up: "And they that swallowed thee up shall be far away"—i.e., Israel would now be in the West, and the Assyrians about the East, with no power over them.

This Scripture could not intelligently bear a spiritual interpretation, and therefore must apply to the literal affairs of Israel: the Church never has been too small to hold her converts; and the love of Christ is so abounding as to hold "whosoever will." It is equally certain that it cannot apply to the Jews, because so directly contrary to all their experience, so that to apply it to them would be to falsify the "Sure Word."

The Identity is easy to substantiate. The British are the only people who found their isles too small for them "by reason of the inhabitants." If we had had no possessions to have emigrated to, we should have been so over-populated that Great Britain would have been as one great charnel house. Whether we look for Israel East, South, or North, it matters not; nowhere else on the earth can we find them.

Israel Must Be in Possession of Colonies

Colonies seem to be the next step in the order of Identification. Israel must have them. Scripture would be at fault if this were not the case; prove the jots and tittles of Scripture

to be true—prove the iotas of prophecy to be living powers, and you substantiate God's Word. We maintain that Colonies must now be an institution of Israel's, because the prayer that Israel raised when in the isles was heard by God; Israel prayed to God, saying, "The place is too strait for me; give place to me that I may dwell" (Isa. xlix. 20); and we are told in the same chapter,

> *Thus saith the Lord, in an acceptable time have I heard thee, . . . and I will preserve thee and give thee . . . to establish the earth, to cause to inherit the desolate heritages (ver. 8).*

These "desolate heritages" are Colonies: Israel never could become "a nation and a company of nations" (Gen. xxxv. 11) without them; neither could that Scripture be fulfilled that declares of Israel,

> *Thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited (Isa. liv. 3).*

It would be untrue to apply these Scriptures to the Jews. They never have possessed inheritances. They never have been over-populous—they were not to be; on the contrary, they were to be few in number (Jer. xv. 7).

The Identity fixes upon us the fact that the British nation does possess Colonies. That since we have been in these isles we have, by them, broken "forth on the right hand and on the left;" that all the "desolate heritages" that were in existence when we went forth to colonize have come into our possession. That they were only promised to Israel, but have all come to us, ergo, we must be Israel; and by virtue of our being identical with Israel, we can declare we are the only nation upon the earth that has succeeded, and that we cannot help succeeding in colonizing. The Dutch nation once tried it, but woefully failed. The Spanish nation also tried, and gave promise of succeeding, but have ignominiously failed, and what paltry possessions they now hold must very soon cede away from them. The French virtually have none.

The Germans have tried, and failed, but the British nation has flourishing Colonies in all parts of the World, and urgently require more yet.

Israel's Colonies Must Be in All Zones

This Identification may be considered unimportant, yet anthropologically it is essential. When the Colonies were promised to Israel, it was that they, "the prisoners," i.e., in their lost and captive state, might "go forth;" that they who were then "in darkness," i.e., blindness in part having happened to them (Rom. xi. 25), might "show themselves," and their "pastures" or possessions be "in all high places." Unlike Judah in captivity, who were to be "hungry" and "thirsty" (Isa. lxv. 13), Israel should "not hunger nor thirst;" their different pastures should provide them with all things needful, "neither shall the heat nor sun smite them" (Isa. xlix. 10), for the Lord would "have mercy upon them." So that from "the isles in the Western Seas," in the cool and balmy shades of the Temperate Zone, to their Colonies under the Tropics, God would be with them.

The Identity has only to state the fact that the Colonies of the British nation answer exactly to these particulars, are in all the Zones, and provide all things needful; and that though at times we may have forgotten God, yet we inherit this promise given to Israel, "yet will I not forget thee" **(Isa. xlix. 15).**

Israel's Colonies Must Belt the Earth

To encircle the earth, occupying the outside boundary, is a most important mission that the Almighty has given to Israel to accomplish. It is a work of sublime magnitude, and could not possibly be given to two nations. It has only been allotted to Israel to carry out. We are distinctly told,

When the Most High divided to the nations their inheritance—when he separated the sons of Adam, he set the bounds of the people (i.e., the Gentile nations) according to the number of the children of Israel. For the Lord's portion is His people; Jacob is the lot (i.e., girdle, belt, cord, measuring line, outside circle) of His inheritance (Deut. xxxii. 7-9).

Hence, Jeremiah, referring to the Gentiles, says,

The portion of Jacob is not like them, for Jacob is the former of all things. Israel is the rod (measuring rod) of His inheritance (Jer. x. 16; li. 19).

The Psalmist says,

Remember thy congregation which thou hast purchased of old, the rod of thine inheritance which thou hast redeemed (Ps. lxxiv. 2).

Hence, St. Paul was justified in telling the "men of Athens," that God "hath determined the times before appointed" (i.e. for the Gentiles), "and the bounds of their habitation" (Acts xvii. 26), so that we get at the amazing fact, that the Colonies of Israel must be so situated as to form a direct circle, outside girdles, so as to completely surround all other nations of the globe; so that it cannot but be seen that if Israel is to occupy this outside position upon the earth's surface, then they must mainly possess the "sides of the earth," "the coasts of the earth," "the ends of the earth," "the uttermost parts of the earth," all these descriptions being applied in Scripture to Israel when in exile.

Israel Must Have a Nation From Her, But Independent of Her

It would be impossible to find Israel unless we found a great nation having sprung from her that had become independent of her. This will be a sure clue in the identification of Israel; and, in order to see this, we must impress upon the minds of the reader the fact that there can only be "twelve tribes of Israel." These tribes are Levi and Judah, which, at the present time, comprise the "House of Judah," destined

ultimately to reunite with the Ten Tribes, which now comprise—1, Reuben; 2, Simeon; 3, Dan; 4, Naphtali; 5, Gad; 6, Asher; 7, Issachar; 8, Zebulon; 9, Joseph; 10, Benjamin. These comprise the "Ten Tribes," and form the "House of Israel," in distinction to the "House of Judah." The Tribe of Joseph has never ceased as a tribe. It must exist to the time of the Sealing, which is yet future (Rev. viii. 8). Manasseh forms a thirteenth tribe, yet there are not thirteen tribes in Israel. Ephraim is not a tribe, otherwise there would be fourteen tribes of Israel, which could not be. Ephraim is sometimes spoken of as a tribe, but when so alluded to it is invariable as being synonymous with the tribe of Joseph. In Joseph was invested the birthright; he had two sons, who were to become the representatives of two distinct nations. In Ephraim, the younger was consolidated the Ten Tribes of Israel. Hence, again and again, we find the Almighty alluding to Israel under the name of Ephraim. Ephraim and Israel are synonymous terms. Therefore, Ephraim being the representative of a nation, Manasseh also becomes the representative of another, and distinct nationality. This is most plain. It is Joseph's fruitful branches running "over the wall" (Gen. xlix. 22)—i.e., extending beyond the veritable boundaries of the kingdom of Israel, even to the creation of another nation. The fact of Israel becoming "a nation and a company of nations"—i.e., a nation with colonies—is in no sense due to Joseph being fruitful. Joseph, as a part of Israel, had no power in himself, apart from the rest of the tribes, to form this "company of nations"—i.e., this work did not consist of his fruitfulness, but the forming of a separate and independent nationality made up his fruitfulness. It was this great fact that sent his branches over the wall. Hence it was said of Manasseh—

> *He also shall become a people, and he also shall be great (Gen. xlviii. 19).*

What is it to become "a people" but to become a nation?

And his becoming "great" was the creation of himself into a great nation. Hence we get hold of the fact that Manasseh was to become a great nationality; but, then, it was expressly said of his younger brother Ephraim, who become the embodying—the focusing, as it were—of the Ten Tribes into one kingdom, that "truly his younger brother shall be greater than he" (same verse). A greater what than he? Why, of course, a greater nation should be made of Ephraim than would be made of Manasseh. So that we have in these two boys the creation of two distinct nationalities, yet both of the same stock. Hence it is that later on we have the express promise that God would bless Ephraim as Manasseh and Manasseh as Ephraim—i.e., though as nations they would be separate and independent of each other, yet both should be under equal favors from God, notwithstanding one would be a greater nation than the other. A good deal is made of the two half tribes of Manasseh; they simply made up the one tribe of Manasseh. When Israel entered Canaan under Joshua, provision was made for thirteen tribes, because, though Levi had no territorial division, it was yet a tribe, and fared the best of all the tribes; and it, too, must be yet in existence as a tribe, because, when the time of Sealing shall come, 12,000 shall be chosen from her tribeship (Rev. vii. 7).

After the separation of the two Houses, Jeroboam had ten tribes under him, nine tribes of Israel and one of Manasseh, while Rehoboam had three tribes, the "one tribe" of Israel (Benjamin) and the two tribes of Judah (Judah and Levi—2 Chron. xi. 12-14), making thirteen tribes in all. At the time of the Assyrian captivity ten tribes did go into captivity, because the tribe of Manasseh, this thirteenth tribe, was one of them. Then comes the question—When did Manasseh become separated from Israel? God never intended this independence to be effected until after Israel—as ten tribes, including Benjamin, who must then have become separated

from Judah (Jer. vi. 1)—had settled as "a nation" in "the Isles." Not until the Isles had become "too strait" would Manasseh become an independent nationality; because in the very chapter where God promises to give Israel colonies on account of the isles being 'too narrow by reason of the inhabitants" (Isa. xlix. 19), the Almighty, alluding to these very colonies, says—"The children which thou shalt have, after thou has lost the other" (verse 20). Who is this "other" but Manasseh? who had raised the cry of "the place is too strait for me; give place to me that I may dwell;" and who had found a large colony, and had gone forth to it, and had become strong, and had declared her independence of Israel, and had become a distinct nationality, and so become "lost" to Israel. Thus we are told that, even after this "declaration of independence" on the part of Manasseh, Israel would still continue to multiply, because

> *The children which thou shalt have, after thou hast* LOST THE OTHER, *shall say* AGAIN *in thine ears, the* PLACE *is too strait for me.*

The cry had been raised before, and was to be raised "again." It had to do with locality. "Place," therefore, referred to colonies. So it is plain that, having lost one, they were to gain others, which they would retain and never lose. Hence we get in the 49th chapter a beautiful clue to the fact that the blessings poured upon the heads of Ephraim and Manasseh have been literally carried out; that the two did become independent, the one becoming a "great people" the other "a nation and a company," and truly the "greater" of the two, yet both under equal blessings, and pre-eminently under Divine favors, which will continue, because, when the time arrives for Israel and Judah to return, God has provided that the land shall be divided in thirteen parts, and that one should be allotted to Manasseh (Ezek. xlviii. 4).

The Identity is substantial and plain. There is much reason to thank God that America can celebrate year by year her

"Declaration of Independence." Truly she is from us, though quite independent of us; and quite true it is that she is "a great people," and must continue so until the end of time. That is a remarkable Identity, causing the Nation of America to stand forth as a brilliant witness to the truth of God's "sure word." How marvellously this view shows the Word of God to be inspired. What a power it gives to the Bible. For of what value would God's promises be, to intelligent, thinking minds, if they could never be traced as having a real fulfilment? Let it only be seen that all His words come to pass, and we immediately beget substantial confidence in the same; but cruelly wrong these words by placing needless spiritualizing and "private interpretations" to the sure destruction of their literal signification, and we destroy all faith in His promises. Would to God that we had real intelligence in the Christian Church! What wonderful strides would the Gospel make then. Come, Lord, help us to follow thee, and not our blind guides! Then shall "Thy Kingdom come," and "Thy will be done in earth"—St. Matt. vi. 10. What a libel upon truth, to allude to Christ's Kingdom as being in heaven. It is His kingdom "on earth" which can never "come" until our Identification with lost Israel is nationally established.

Look at this Identity. The Americans are of our stock, they came with us from Media, settled with us in these Northwest Isles, found "the place too narrow" for them; and from these Isles went forth, colonized the United States, declared their independence, and in this sense became "lost" to us.

Israel's Isles Must Have Been Found Too Narrow More Than Once

We need not dwell upon this fact, as it is really brought out in the foregoing, that the people when in the isles should "say again in thine ears, the place is too strait for me." We name it separately, bring it out more forcibly.

The Identity, that after the Americans became independent of us, we did have to raise this cry "again"; notwithstanding the vast Continent of America being opened up to our seed, and the immense numbers that have left for their shores, yet that outlet was not adequate for our overflow, making it incumbent upon us to acquire other possessions; because our people, after we had lost America, was obliged by the increase of "the inhabitants" to "say again," "the place is too narrow," "give place to me that I may dwell." Hence we acquired Australia, New South Wales, New Zealand, &c. This is a most telling Identity.

The Canaanites Must Be About Israel

It was the will of God, when Israel was in their land, that they should drive out the Canaanites (Judges xi. 3). Israel—finding themselves sufficiently comfortable, and the work of driving out somewhat difficult—disobeyed the command, and suffered them to dwell among them. This displeased the Lord, who decreed that "henceforth," as a punishment for their disobedience, they should continue with them as their troublers, declaring that these Canaanites should be

> *Pricks in your eyes, thorns in your sides, and shall vex you in the land wherein ye dwell (Num. xxxiii. 55).*

So that these Canaanites must be troublers to Israel to this day.

The Identity declares the people of the South of Ireland to be descendants of the Canaanites, who spoke the Phoenician language, having an alphabet of sixteen letters. The Irish language is identical with the Phoenician, containing the veritable sixteen letters. They themselves boast of this descent. There are many ethnological proofs that they are so descended. They, and they only, are "thorns in our sides," as Fenianism, Home-Ruleism, Party Processions, Manchester and Clerkenwell testify.

Israel Must Have Been Without a King Many Days

We are distinctly told by the Prophet Hosea, that a time would come to Israel when, for some time, they would be without a king.

> *For the children of Israel shall abide many days without a king, and without a prince (Hos. iii. 4).*

This prophecy was issued against Israel when they were in their land, and at a time that they had a king, some sixty years before they went into captivity. It was given them B.C. 785, at a time that they had grieved the Spirit of the Lord by their exceeding wickedness, when the sentence of exile was pronounced against them, and could only have received accomplishment from the time they became a vassal people under the Gentile Assyrians, to the time of their arrival in the isles, a period of time that would make "many days." But that this desolate state could continue to them after their settlement in "the isles" would be impossible, because it would so directly contradict many prophecies that are known to have already been accomplished. Moreover, we must never forget that the bulk of Israel's prophecies could never begin to take effect until they had re-united in the isles, a point which must be manifest from the ground we have already passed over; so that the time of their having been many days without a king must have long since run out.

The Identity presses upon the reader the great historical links that were given at the commencement of these Identities, that the British ancestors came from the spot where the Assyrians carried Israel captive; were found there at the very time of the captivity; that this region was not their cradle; and the important point that they are known not to have been there prior to this captivity. These grand points, taken with the many Scriptural proofs since given, that we are identical with Israel, and coupled with the fact, that we all

know our ancestors came over here as wandering tribes, without government, and under temporary and unsatisfactory headships, yet possessing almost a perfect knowledge of what things should be, comparatively a rude people, yet with the most refined and highly cultivated language under the sun, in itself utterly precluding the idea that we had sprung from a barbarous or unrefined ancestry, are amply sufficient to establish the fact, that we also were for many days without a king. Hence a telling Identity.

Israel Must Now Be Under a Monarchy

Nothing can be clearer than that Israel must now be under a monarchy. If this were not an established fact, we might to all intents and purposes throw the Bible to the winds. The Almighty would have broken his oath to Abraham, if this were not so; because He promised Abraham,

> *Kings shall come out of thee (Gen. xvii. 6).*
> *A nation and a company of nations shall be of thee, and kings shall come out of thy loins (Gen. xxv. 11).*

By which we see that attached to this decree is the promise that he should be "a father of many nations," his wife "a mother of nations" (Gen. xvii. 5, 16); and as Israel, when in their land in days of old were never "a nation and a company of nations," it follows that this promise could only be realized to them in its fullness when in their captivity—the time when we are distinctly told that "the shout of a king should be in their midst" (Numbers xxiii. 21), the veritable time when they had settled in the isles, when we are told that "Kings shall be thy nursing fathers, and their queens thy nursing mothers" (Isa. xlix. 23; see verse 1). The position of the monarchy is really established by so many Scriptures that it is needless to insist upon the point. Thus,

> *There shall not fail thee a man in thy sight to sit on the throne of Israel (1st Kings viii. 25). I will build up thy throne to all generations (Ps. lxxxix 4). I will establish*

the throne of his kingdom over Israel FOR EVER *(1st Chron. xxii. 10).*

The Identity will be satisfied by the mere mention of the glorious fact, that the great British Empire is under the most powerful and enduring monarchy that has ever been founded in any age of the history of the world—a monarchy that carries with it true liberty, and that has lifted us up to be the happiest, the wealthiest, and the most highly privileged of all the peoples of the universe. God be thanked for the British Monarchy!

Israel Must Have the Line of King David Ruling Over Them

God is not a man that He should lie, neither the son of man that He should repent. Hath He said and shall He not do it, or hath He spoken and shall He not make it good?

It therefore follows, from the clearest of Scripture evidence, that the seed of King David would be perpetuated purposely to provide rulers over the kingdom of Israel.

The Lord has sworn IN TRUTH *unto David, He* WILL NOT TURN *from it: of the fruit of thy body will I set upon thy throne (Ps. cxxxii. 11).*

I will establish the throne of his kingdom FOR EVER. *Thine house and thy kingdom shall be established* FOR EVER *(2 Sam. vii. 12-16).*

I will establish the throne of thy kingdom UPON ISRAEL FOR EVER *(1 Kings ix. 5; 1 Chron. xvii. 11, 12).*

Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David FOR EVER, *to him and to his sons by a covenant of salt? (2 Chron. xiii. 5; xxi. 7).*

Thus saith the Lord, if ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season, then (mark, not without) may also my covenant with David my servant, that he should not have a son to reign upon his throne (Jer. xxxiii. 20, 21).

Of course, we do not accept the teaching sometimes offered, that these Scriptures apply to Christ, because they would be totally false if they did. Christ has never reigned upon earth as yet. He will do, but the time is yet future. He cannot reign unless all give to Him allegiance, and all enemies are

cast under His footstool. This has never yet been the case. Take the converts from millions of people, the heathen and idolators of all climes, and in comparison they would resemble but a thimbleful of water out of the ocean. This state of things is existing to this very day. Hence honest intelligence can only maintain that they refer to the literal seed of David, God's servant, and not His Son. David's sceptre ruled over the people up to the time of the Babylonish captivity, when Zedekiah the King had his eyes put out, his sons killed before him, and he was taken to Babylon; but though his sons were slain, his seed, the legitimate ruling seed, was not extinct, because he had daughters, "the King's daughters" (Jer. xliii. 6), and they escaped.* They were specially entrusted by the Almighty to the care of Jeremiah the prophet. God distinctly promises that

> *The remnant that is escaped of the House of Judah (which was David's house) should again take root downwards and bear fruit upwards (Isa. xxxvii. 31).*

It was especially given to the prophet Jeremiah, by prophesying to destroy the then kingdom, because he was bid "to root out, and to pull down, and to destroy, and to throw down" (Jer. i. 10); and, having done this rooting, he was given a second commission "to build and to plant" (same verse)—i.e., rooting it up in one place, he was to re-establish it in another, God declaring to Jeremiah that "it shall be well with thy remnant," and that he would cause everybody, while in the execution of his mission, "to entreat him well in the time of evil and in the time of affliction" (Jer. xv. 11)—i.e., notwithstanding difficulties might arise, yet he should pass safely through them all—nothng should prevent him carrying out the instructions the Lord had given him; so that we have the plain statement by God that the thing should be done; so that, even if we could not trace Jeremiah executing his work, fidelity to God requires that we should

* According to Hebrew law, if the male line failed, the female carried the inheritance.

believe it was literally and successfully done, for God could not break through His word. All Christians must be quite certain that the kingdom, with this particular branch of the royal seed, "the King's daughter," was replanted, because we are so expressly told "the zeal of the Lord of Hosts shall do this" (Isa. xxxvii. 32). The prophet Ezekiel, who lays hold of the substance of the foregoing and embodies the matter in "a riddle," speaks of the royal seed under the figure of its proper emblem, "the high cedar," where we are told that the Lord would take "the highest branch"—i.e., the legitimate succession of the ruling line, and that this branch should be "a tender one"—i.e., of the feminine, and not of the masculine gender, or, in other words, "the King's daughter," and would "plant it upon an high mountain and eminent, in the mountain of the height of Israel will I plant it" (Ezek. xvii. 22), where the kingdom should "bring forth boughs," "branches, and shoot forth sprigs"—i.e., beget colonies; and that "under it shall dwell all fowl of every wing"—i.e., that every nation should trade with it, and consider it essential to be represented by their ambassadors and consuls.

We have the proofs. We possess all the links. There are none missing. There is not a flaw. History comes honestly and majestically to our help. It is an undeniable historical fact, that about B.C. 580 i.e., the very time of the Babylonish captivity, a "princess from the East" did arrive in the north of Ireland. Her name was Tephi, purely a Hebrew word, a proof in itself that she must have had Eastern extraction, and she was accompanied by a guardian known as the Ollam Fola, another Hebrew word, showing Eastern origin, and which means a Revealer, which is the same as a Prophet. This Prophet was accompanied also by one Brug, no doubt Baruch, because Jeremiah and Baruch were undoubtedly together (Jer. xliii. 6). From this time many new

things were introduced into that part of Ireland of a clear Hebrew origin; thus the name of the place, Lothair Grofinn, was changed to Tara (Taura), a Hebrew word, signifying "The Law of the Two Tables." The Mur-ollamain was established, Hebrew for College of Ollams, or School of the Prophets. The Iodhan Moran was created, also Hebrew for "a Chief Justice." The Rectaire, Hebrew for the Judge. The king of Ireland then reigning, one Eochaid, we are informed, by historical record, married this Tephi by the consent of the Prophet, who imposed upon the king that he should renounce his false religion, Baalism, and worship the God of the Hebrews, with many other conditions. The king accepted them all, hence the Law of the Two Tables. The Ten Commandments was accepted as the law of the land from that time, and a whole system of new things, having direct Hebrew origin, appeared at Tara at the same time, the very time of the Babylonish captivity, B.C. 580; and, taking these in connection with the commands of God to Jeremiah, that they should be accomplished, we surely must be slow of heart to believe the words of God, if we cannot accept these historical proofs, that the Almighty's great plan was worked out in this way. This Tephi, the "Princess from the East," the veritable "king's daughter," was married, and from her we obtain a direct and unbroken line of ancestry to Fergus the First, who went from Ireland to Scotland, and from Fergus the First of Scotland, we get the same unbroken line to the time of our James the First; and from James the First of England, we get the same unbroken line to our beloved Victoria, the present glorious Queen of Great Britain and Ireland; for though our George came from the Continent, he married the grand-daughter of King James the First, and so the line was preserved intact. The seed came in by a woman, was preserved in a woman, and the declaration of our Lord that He will make the great work of our Identity

and restoration a "short work upon the earth," "cutting it short in righteousness" (Rom. ix. 28), coupled with the promise that we shall have longevity restored to us upon the work being completed, it will not be strange if the seed goes out by a woman.

Israel Must Have Jacob's Stone with Them

It is impossible to suppose that Jacob's Stone can be actually lost, because it must exist as a signet ring to the Almighty, i.e., as a seal of witness that the promises He made to Israel through Jacob should be verified; therefore, wherever Israel may be at the present time, they must have this Stone in their possession. Jacob was out late at night, too late to enter the city of Luz, the gates of the city, like our Temple Bar, and other gates found in nearly every town, being shut. He had to stay outside, took a stone, laid his head upon it, and slept. God met him here, told him about the future of his seed, that they should be ejected from the land, become for numbers "as the dust of the earth"; should "spread abroad," or beget Colonies, in "the west," "the east," "the north" and "the south"; and that while occupying these positions, in his seed should "all the families of the earth be blessed"; a clear proof that this could not apply to the Jews, because, though they are dispersed everywhere, they are not known to be the means of blessing to the Gentiles, neither are they as "the dust" for multitude, but the reverse in each case (Jer. xi. 12; xv. 7). It can only refer to Israel, the ten tribes, God telling Jacob that after his seed had gone through this work, they should be brought back to their land again, saying through him of Israel,

> *Behold I am with thee: and will keep thee in all places whither thou goest, and will bring thee* AGAIN INTO THIS LAND: *for I will not leave thee until I have done that which I have spoken to thee of (Gen. xxviii. 15).*

and the stone was afterwards converted into a pillar of

witness, that the pledges God had given should all be fulfilled; therefore, as Israel have not yet returned—as the work has not yet been accomplished—and as the stone is to be a seal of witness when all has been completed—it follows that the stone must be in existence, otherwise it could not give its witness. This stone was known to be in the Temple at the time of the Babylonish Captivity; it was "The Eben Schethia," or Chief Corner Stone of the Temple in the sense of testifying to the presence of Jehovah. Jeremiah the Prophet knew its value. He was a royal high priest—must have valued every article he knew his Lord to be interested in—he did not go to Babylon—he was allowed to do as he pleased—enjoyed free access to the Temple—and was afforded ample time to secure everything in his judgment that was required to be preserved. Hence it is most reasonable to suppose that he secured the stone when he had ample means to do so.

The Identity is really an important one. We have a stone which, long before our identity with Israel was thought of, has been known for years and years as "Jacob's Stone." It is an object of interest to thousands who visit Westminster Abbey, as seen under the Seat of the Coronation Chair, the Chief Seat of the Empire, and ever since its introduction to this country it has been used in the Coronation Services. Its history is historical, giving us another of the very many historical proofs we possess in support of our identity. It was taken to Ireland by Jeremiah and Baruch at the time that they took Tephi there, and replanted the kingdom of David. It was received into Ireland under the name of the "Lia Phail," signifying a "precious stone," or, as the word "Phail," which is Hebrew, implies, "The Stone Wonderful." Tephi, herself, who became the Queen of Eochaid, was crowned upon it; so were all the monarchs to Fergus the First of Scotland, who had the stone taken there, and so

were all the monarchs from Fergus to James the First, and from James the First to Victoria; and should there ever be another coronation with us, this "wonderful" stone will inevitably be used. Dean Stanley, who may be accepted as an authority upon this point, says of the stone in his "Memorials of Westminster Abbey,"

> *"The chief object of attraction, to this day, to the innumerable visitors of the Abbey is, probably, that ancient Irish monument of the Empire, known as the Coronation Stone."—p. 66.*

So that, as Israel must have with them a precious stone, it is interesting to know that we have such a stone; hence an identity.

Israel Must Be "A Nation and A Company of Nations"

Israel must be "a nation and a company of nations" (Gen. xxxv. 11). Our wish in bringing this point out is, to show that Israel must be a nation with colonies, and that these colonies would form a company of nations, governing themselves, controlling their own local affairs—not in the sense of Manasseh, who must have declared her entire separation and independence of Israel—but as having separate legislative parliaments, and yet having a bond of connection, an affinity that would bind them over to the "a nation," or parent country, and the Identity shows that this is just the connection that our great colonies maintain with England. Australia has a Parliament of her own, the same as is enjoyed by our own kinsmen of Canada; our great empire of India has a separate legislative Government; and the same is found to exist in New Zealand;—yet they all have alliance with the mother country, who has power to exercise sufficient parental control as to prevent these dear children running in excesses or adopting changes that would violate the Constitution; so that they literally assume the dignity of being

"a company of nations," with power to regulate their own affairs. We meekly suggest to them the wisdom of managing their own business without permitting any undue interference on the part of the Canaanites, and think it the more needful to offer it from what we have observed has befallen Manasseh.

Israel Must Have the Emblems of the Lion and the Unicorn

It could end in nothing but vanity unless we are agreed to draw our conclusions about Israel from Scripture, therefore we maintain that the Almighty has Himself fixed upon Israel the emblems of the Lion and the Unicorn. Thus it is said of Israel, "He hath, as it were, the strength of an unicorn" (Num. xxiii. 22); and in the next chapter the same thing is said of them when in captivity, where we are told, "He hath, as it were, the strength of an unicorn, . . . he coucheth, he lay down as a lion, and as a great lion: who shall stir him up? . . . Israel shall do valiantly" (xxiv. 8, 9, 14, 18). "His glory is like the firstling of his bullock, and his horns the horns of unicorns: with them shall he push the people together" (Deut. xxxiii. 17). "But my horn shalt thou exalt like the horn of an unicorn" (Ps. xcii. 10). And then through Micah we are told, years after their exile, therefore, certainly, applying to them now,

> *And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion (Mich v. 8).*

These passages are pointed to Israel; they could not apply to Judah; they must have significant meanings, otherwise they would be useless.

The Identity reasonably supplies the meaning. We have, and we alone of the nations, the emblems of the lion and the unicorn; they are integral parts of the heraldry of the British nation. We have the rampant lion of Judah, of King David's house, which came to us through the proper channel at the

proper time through James I., when it was definitely re-united to the unicorn of Israel; and without any straining, the "first-ling of his bullock," the ox being ofttimes applied to Israel, may fairly be said to emblemise the world-famed power of "John Bull."

The Army

There are many different points in connection with the army of Israel, needful to bring out in separate identities, in order that their intrinsic import may be fairly seen. Israel, from the first, was a strong war power, and they could not have been this without an army. When in exile, they were to be "as though they were not cast out," i.e., to be exactly the same kind of people out of the land as they were in the land, so that, as they were with an army then, they must have an army now. The Lord said to Israel that

> *All the people of the earth . . . shall be afraid of thee (Deut. xxviii. 10). Happy thou, O Israel, . . . thine enemies shall be found liars unto thee, and thou shalt tread upon their high places (Deut. xxxiii. 29). He increased his people Israel greatly and made them stronger than their enemies (Ps. cv. 24).*

These Scriptures were said of Israel, with scores more to the like effect, when they were in the enjoyment of the land, but the following were issued to Israel after their captivity, so that they must apply to them at the present time, and establish the position we have laid down of their being in possession of a powerful army. "Therefore shall the strong people glorify thee" (Isa. xxv. 3). "They that strive with thee shall perish, . . . they that war against thee shall be as nothing" (Isa. xli. 12). "The nations (Gentiles) shall see and be confounded to all their (Israel's) might" (Micah vii. 16).

The Navy

Israel could not be powerful in the army without being

well supported in her navy; because she had to occupy the best part of the time of her exile in an insular position, in the "coasts of the earth" and the "isles of the sea." Therefore, if strong in one, she must be strong in the other. Her very training in times of old would fit her for maritime affairs, because the whole Mediterranean coast was occupied by Israel. Judah had no sea coast, except the worthless border of the Dead Sea. Israel knew seamanship, because "Hiram sent in the navy his servants of Solomon" (1 Kings ix. 27). The tribe of Dan were shipowners, also Zebulon. God speaks of Israel as those who

> *Go down to the sea in ships, and do business in great waters (Ps. cvii. 23).*

We also have clear historical evidence that Israel did trade with Britain for tin, which could not have been done without ships, and after their settlement in the isles. Their naval prowess is recorded in Scripture,

> *Ye that go down to the sea, and all that is therein, the isles, and the inhabitants thereof (Isa. xlii. 10). His seed shall be in many waters, and his kingdom shall be exalted. And when in search of Colonies, God promised to lead them, even by springs of water shall He guide them (Isa. xlix. 10).*

So that we have clear evidence that Israel, wherever they are, must know the use of ships, and be powerful by them; and it is enough for the **Identity** to say that "Britannia rules the waves."

Israel Cannot Be Conquered in Their Isles

When once Israel had become located in the isles, it would be an impossibility for any Gentile nation to defeat her. Scriptures tell us this, but it is not said of any other people. God gives this promise only to Israel, therefore the work of discovering Israel lies in a nutshell. Immediately we find an island nation in the northwest undefeated, we get the equivalent of finding Israel. This is expressly said of the descendants

of Israel, after they had gone into captivity, therefore applying to them now, that "the remnant of Jacob shall be among the Gentiles as a lion, . . . who, if he go through, both treadeth down and teareth in pieces, and none can deliver." "Thine hands shall be lifted up upon thine adversaries, and all thine enemies shall be cut off" (Micah v. 9). Israel is described after their exile as the people "terrible from their beginning and hitherto" (Isa. xvii. 7). This was Israel's birthright: "Let thy seed possess the gate of those which hate thee" (Gen. xxiv. 60). It follows, that if the promises given to them before their exile are repeated to them after their exile, that they were not forfeited to them by their exile; thus again after exile it is promised to them. "Thou art my servant; I have chosen thee and not cast thee away . . . they that war against thee shall be as nothing, as a thing of nought" (Isa. xli. 9-12); "No weapon that is formed against thee shall prosper" (liv. 17). If they prevailed only once, there is a prevailing; whereas the Scripture says there shall be none.

The Identity shows beyond all doubt that they have been literally verified, the British nation being identical with the nation of Israel, to whom these Scriptures were given. We are the only undefeated nation upon the earth. We never have been defeated since the Norman Conquest, and the Normans were a tribe of Israel. The last of the Ten Tribes arriving in this country, it was necessary to receive them into our constitution, otherwise Israel could never have become re-united and consolidated into a "strong nation," in compliance with the will of God. We believe the Normans to correspond with the tribe of Benjamin, who, as we have before shown, must have separated themselves from Judah (Jer. vi. 1). Thus from that time no weapon formed against us has prospered; all who have warred against us have been as nothing, and no other existing nation can say this. This

must be verified in Israel; it is verified in us. It can only be verified in Israel; it is only verified in us, ergo, we must be Israel. The French—the Russians—the Spanish—the Dutch—the Chinese—the Indians—the Germans—the Austrians—and the Italians, cannot, any of them, be Israel, because they have been defeated. The British stand out alone as a nation never defeated, a fact, in itself which establishes our Identity. Some Identities may be common to other peoples; yet string them all together, and they are common to none. But this Identity is peculiar to Israel, is solely her property, and only found in the British.

Israel Conquers Against All Odds

It is the peculiar prerogative of Israel to obtain decisive victories by the use of only a small force. The privileges of Israel were not forfeited by the event of their captivity. Hence one of the seals of God's favor upon them that they hold to this day, is, that

> *Ye shall chase your enemies, and they shall fall before you by the sword; and five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight; and your enemies shall fall before you by the sword (Lev. xxvi. 7, 8). When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people* MORE *than thou, be not afraid of them for the Lord thy God is with thee (Deut. xx. 1).*

The Identity. We are the only nation that can dare to face fearful odds. This seal of Identity with Israel was verified in the Peninsular War, when the Duke of Wellington bravely withstood, by a small army, nearly the entire forces of the Continent. We withstood the people of China, computed by millions, with only a few boat-loads of men, and prevailed against them. We hold India, with her teeming millions under the power of a few white men. We prevailed against Russia at the Crimea with but a very small force. We went into Abyssinia with but a handful of Englishmen,

and put their millions to the right about without scarcely striking a blow; and only recently Captain Glover, now Sir John Glover, who played perhaps the most difficult part in the subjugation of the Ashantees, had only ten white men in his company, including himself. Thus again we produce a seal only given to Israel, and which Israel must have with her this very day, proving that we must be Israel. This Identity comes out more beautifully, seeing that we have never had the advantage of meeting the enemy in our own country, but have always performed the most difficult and costly task of transporting our army in ships, suffering the great disadvantage of having oceans intervening between the battlefield and the resources of the mother country.

Israel Must Be Above All Other Nations

God promises that the nation of Israel shall be high above all other nations upon the earth for ever: this only shows the folly and wickedness of those who insist that the nationality of Israel is destroyed, and that God has substituted the Church of Christ in its place. It is said of Israel,

> *God hath chosen thee to be a special people unto himself,* ABOVE ALL *people that are upon the face of the earth (Deut. vii. 6; xiv. 2).*
>
> *The Lord hath avouched thee this day to be his peculiar people as he hath promised thee . . . to make thee* HIGH ABOVE ALL NATIONS *(Deut. xxvi. 18, 19).*
>
> *The Lord thy God will set thee on* HIGH ABOVE *all (Gentile) nations of the earth (Deut. xxvii. 1).*
>
> *Thou has confirmed to thyself thy people Israel to be a people unto thee* FOR EVER *(2 Sam. vii. 24).*

And again, as showing that the captivity did not alter in any way God's covenant with Israel, after this event it is said,

> *Thou Israel, my servant, I have chosen thee, and* NOT *cast thee away (Isa. xli. 9). I will make an* EVERLASTING *covenant with them, that I will not turn away from them to do them good (Jer. xxxii. 40). They shall be (i.e., when in exile) as though I had not cast them off (Zech. x. 6).*

The blessed Gospel of our Saviour was never intended to

supercede or to destroy these everlasting covenants made to Israel as a nation. It is the spirit of infidelity only that would insert this. Christ said—"Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfill" (St. Matt. v. 17).

Israel Must Be a Christian People

With the open Bible in our hands, and the marked distinction of Israel the Ten Tribes, from Judah the two tribes made known to us, nothing could be more perplexing in the study of Scripture than to suppose that lost Israel must be now under the Mosaic law, retaining the seal of circumcision and the rites of the Temple Service, because it follows that a people destined by God to be as the dust of the earth for multitude never could have become a lost people if they had preserved the Levitical Service in their midst. This would have become impossible. That they should be lost, scores of Scriptures testify to. The Jews, themselves, as an entire body, confess it. The whole routine of the Mosaic law was a training school to bring Israel to Christ. St. Paul, who wrote to the Israelites in Galatia, told them—"The law was our schoolmaster to bring us to Christ" (Gal. iii. 24). He could not have been addressing Gentiles, because they were never under the Mosaic law, therefore could not have been under the training.

> *But* NOW *we are delivered from the law, that being dead wherein we were held, being dead to the law by the body of Christ (Rom. vii. 4-6).*

It was Christ's great mission to redeem Israel, as Cleopas said when unknowingly talking to Jesus, "We trusted that it had been He which should have redeemed Israel" (St. Luke xxiv. 21). Christ himself said,

> *I am not sent but unto the lost sheep of the House of Israel (St. Matt. xv. 24).*

Simeon, the devout man, was "waiting for the consolation

(redemption) of Israel" (St. Luke ii. 25). Anna, of the tribe of Aser, was one that "looked for redemption" (verse 38). Hence, how beautifully comes out the instruction,

> *Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel (St. Matt. x. 6).*

So that it becomes plain that the redemption of Israel must have taken place during the time of their exile, and not when they were in possession of the land. Hosea testifies to this, "And it shall come to pass, in the place where it was said unto them, ye are not my people"—i.e., in the very place where they became called "by another name," which we have already seen was only really effected upon their settlement in "the isles," so that in that place, during the time of their exile in the isles, "there it shall be said unto them, Ye are the sons of the living God" (Hosea i. 10). St. Paul tells us the same thing (Rom. ix. 26), and both associate the event as to take place in exile, and prior to their return to the land being effected. Hosea saying that "then" i.e., when Israel are identified and not discovered a Christian people—"then," not before

> *Shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head (Hosea i. II).*

A Scripture proof that they must now exist in two divisions; and St. Paul tells us that, when this work of identifying Christian Israel shall be effected, the Lord will make the whole thing a "short work" "upon the earth" (Rom. ix. 28). This "gathering together," appointing "one head," and the return, has not yet taken place; therefore it must be a yet future event, and it must be preceded by the identity of Israel as a Christian people, which is the great work we have put our hands to. The Bible would be utterly valueless if the Old Testament was contradicted by the New. It is not, there is a perfect harmony between the two; and it is most evident that the Old Testament supports the declara-

tions of the New, by speaking of lost Israel as being a Christian people during their exile. "The people that walked in darkness have seen a great light" (Isa. ix. 2). "The Lord sent a word into Jacob, and it hath lighted upon Israel" (Isa. ix. 8). Glorify "the Lord God of Israel in the Isles of the Western Sea" (Isa. xxiv. 15). "Israel shall be saved in the Lord with an everlasting salvation . . . I said not unto the seed of Jacob, seek ye me in vain" (Isa. xlv. 17-19). "In the Lord shall all the seed of Israel be justified, and shall glory" (Isa. xlv. 25). "The Lord hath redeemed his servant Jacob" (Isa. xlviii. 20). "Thou art my servant, O Israel, in whom I will be glorified" (Isa. xlix. 3). "The isles shall wait upon me, and on my arm shall they trust" (Isa. li. 5). "Truly in the Lord our God is the salvation of Israel" (Jer. iii. 23). "Thou shalt know the Lord, . . . and I will sow her unto me in the earth". (Hosea ii. 20, 23). "The remnant of Jacob shall be in the midst of many people, as a dew from the Lord" (Micah v. 7). "Israel shall blossom, and bud, and fill the face of the world with fruit" (Isa. xxvii. 6). The many Scriptures given to Judah are all so contrary to these that they cannot in any way apply to the Jews. We have not to fear man but to reverence Scripture. Therefore Christ, talking to the Jews, said,

> *Therefore say I unto you, The kingdom of God shall be taken from you, and given to* A NATION *bringing forth the fruits of righteousness.*

—i.e., Israel's nation (St. Matt. xxi. 43). "Therefore let all the house of Israel (i.e., the Ten Tribes) know assuredly that God hath made that same Jesus whom ye (i.e., the Jews) have crucified both Lord and Christ" (Acts ii. 36). The Ten Tribes were to come to a knowledge of the wicked deed of the two tribes. Hence, Christ, speaking to the representatives of the Ten Tribes, says, "It is given unto you to know the mysteries of the kingdom of heaven, but unto them (i.e., the Jews) it is not given" (St. Matt. xiii. 11).

"That seeing they may see, and not perceive; and hearing they may hear, and not understand, lest at any time they should be converted" (St. Mark iv. 12). "If I tell you (i.e., the Jews) ye will not believe" (St. Luke xxii. 67). "Ye believe not because ye (i.e., the Jews) are not of my sheep . . . My sheep (i.e., the Ten Tribes) hear my voice, and I know them" (St. John x. 26). The prophets and the whole integrity of the Bible would have been destroyed if the Jews, as a people, had received Christ; as Christ, our best guide, said of the Jews, "They could not believe, because that Esaias said" (St. John xii. 39)—i.e., if they had believed, the prophet would have been false—a thing impossible. So that Israel, the Ten Tribes, must be Christians, under Christ. The Jews, or Judah, must be under the Mosaic law, God having made "one vessel unto honor," the other "unto dishonor" (Rom. ix. 21).

The Identity finds us a Christian people, having the Jewish people about us still under the Mosaic law, and who must remain under that law until they can say,

Blessed is He who cometh in the name of the Lord (St. Luke xiii. 35).

Until this time Judah and Israel will constitute God's two witnesses—Judah the standing witness; Israel the discovered, the overwhelming, witness of the latter times. The Almighty must have both. Thank God, he has them.

God Must Be to Israel, When in Their Exile, A Little Sanctuary

God, who cannot fail in his word, promised to be to Israel during their exile a little sanctuary—their refuge, their helper.

Thus saith the Lord God: Although I have cast them far off, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come (Ezek. xi. 16).

This was said to "all the house of Israel wholly," in a verse where the distinction of Israel from Judah is beautifully shown, "They unto whom (i.e., the Ten Tribes) the inhabitants of Jerusalem (i.e., the two tribes) had said, Get you far from the Lord." Judah's Scriptures are contrary to those of Israel; here is one as a sample—

> *Is it a light thing to the House of Judah that they commit the abominations that they commit here? . . . Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them (Ezek. viii. 18).*

The Identity has only to speak with the voice of gratitude. God has been to the British and American people a sanctuary; and though we have often left the Lord, yet he has never left us. The stereotyped phrase used at prayer meetings, "We are more highly privileged than any other nation," is true. It is but substantiating what the Psalmist has said,

> *He showeth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any other nation; and as for his judgment, they (the Gentiles) have not known them—(Ps. cxlvii. 19)—Praise the Lord.*

Israel's Children Must Know the Lord

Israel in captivity must be distinguished from all other nations by her solicitude that her children should be taught in the Lord. Israel went into captivity 725 B.C. In 698 B.C., or 27 years after the captivity, while Judah was still in the land, the Lord sends this after Israel,

> *As for me, this is my covenant with them, saith the Lord; my Spirit that is upon thee, and my words which I have put into thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever (Isa. lix. 21).*

Similar passages were given before the children possessed the land, but this shows that the promise was not cancelled by the captivity.

I will pour my spirit upon thy seed, and mine blessing upon thine offspring (Isa. xliv 3). All thy children shall be taught of the Lord; and great shall be the peace of thy children (Isa. liv. 13).

Israel only is addressed here, not Judah; the very next verse says she should be established in righteousness, and be far from oppression, whereas Judah was to be oppressed. Israel must be a nation that brings up her children in the knowledge of the Lord.

The Identity can be spoken in a few words. The Bible has always been a text-book in our schools throughout the land. Sunday Schools are an institution peculiar to Great Britain and America; and, as if to signal the approach of triumphant times, it is the law of our land that every child shall receive instruction.

Israel Must Be a Sabbath-Keeping People

It is impossible to find Israel unless you find her a Sabbath keeping people—i.e., a people who keep the Sabbath legally and nationally. God has bound the Sabbath to them as an institution in a way that they could not be able to loose themselves from it.

Wherefore the children of Israel shall keep the Sabbath to observe the Sabbath throughout their generations for a PERPETUAL *covenant (Exodus xxxi. 16).*

No avowal from God could be more emphatic than this.

The Identity declares that the British and American nations are really the great Sabbath-keeping nations upon the earth. We carefully preserve our Sabbath by legislative enactments, it being impossible for any individual to carry on his trade by opening his shop without violating the Sabbath law.

Israel Can Never Be Found With a Continental Sabbath

The keeping of the Sabbath becomes a mark, a sign upon

Israel, from which they could never be released. It is God's own designed mark, possessing in itself such intense signification as to constitute "a sign," by which God undertakes to know them from the rest of the nations.

> *Wherefore the children of Israel shall keep the Sabbath. It is a* SIGN *between me and the children of Israel* FOR EVER *(Exodus xxxi. 17).*

It therefore follows that the Ten Tribes, after their captivity, should be found fulfilling God's word by preserving the "sign" that God declared should exist between himself and them, so that it becomes impossible to find Israel with a Continental Sabbath.

The Identity asks, When did Israel become a re-united nation? and answers, Not until the sceptre of England passed into the hands of an hereditary successor of King David—i.e., when England and Scotland became united in James I. From that time the most stringent Sabbath laws came into operation; hence it is that the Sabbath laws of Charles still govern this country; a Divine power has retained them; and in 1874 hundreds of prosecutions have taken place in our police courts against persons who had infringed the Sabbath laws. The new Government under Dr. Disraeli has most unequivocally pronounced against the slightest introduction of the Continental Sabbath in this country, for when the motion for opening museums on Sundays was proposed, there were 271 "noes," and only 68 "ayes." This Parliament will retain its power for seven years, by which time we are so plainly taught by the marvelous teachings of the Great Pyramid that our identity with Israel will be nationally established, and our country issued into most glorious and righteous times, so that there is literally no possibility now of the Gentile Sabbaths ever having foothold in this country. Israel was not to have this. We cannot. Hence an identity.

Israel Must Be Found With a State Church

Israel must be found with a State Church. But it may be objected that Russia, France, and a host of nations have State Churches, so would be Israelites on this principle. Not so. We simply name it because this kind of objection has been raised. We insist again that **all these identities must be taken together, and that Israel could not be identified unless all of them were found with her,** as showing that the objection would not stand. France has a State Church, but she has a desecrated Sabbath by her Nation's consent—i.e., she has one identity, but not the other. This is clearly recognized in the 43d chapter of Ezekiel, where allusion is made to their burying "the carcasses of their kings in their high places," verse 7. Their high places are their great places set apart for the worship of God, and the fact of these being used for the burial of their kings is a clear indication of a State Church. When Israel had possession of their land they used to bury their dead in sepulchres away and apart from their synagogues. The Jews are so thoroughly wedded to the Mosaic rites that they would scornfully repudiate the act of burying their dead in their high places: from the time of the Babylonish captivity they have had no kings to bury. We have the fact of the Chief Rabbi of England not being present at St. Paul's on the Thanksgiving-day, because his religion forbade him entering a building whose roof covered the dead, and that this Scripture could not apply to the Ten Tribes after their identity and restoration is most sure, because the custom is alluded to as being against the will of the Almighty; and then they will all have so much of the grace of God as to find it impossible to do the least thing displeasing to Him. These considerations conclusively fix the time that this Scripture refers to as applying to Israel at the present

time. Hence, they must be found with a State Church.

The Identity is established by the fact of the British nation having a State Church.

Israel Must Be Wedded to the Ten Commandments

The ten commandments were given to the twelve tribes; and the ten tribes must be found with their laws and their church based upon them.

Because certain clauses of the ten commandments are found standing laws with Gentile peoples, by no means proves that these commandments were ever issued to the Gentiles. Other nations have laws against murder and theft, without making provision for other things forbidden by the decalogue; but because they have these it does not follow that the whole ten have been issued to them. St. Paul tells us, alluding to the Gentiles,

> *For when the Gentiles, which have* NOT THE LAW, *do by nature the things contained in the law, they having not the law, are a law unto themselves (Rom. ii. 14).*

So that we have his distinct testimony that the Gentiles "have not the law," and if they provide for the two we have named, it is simply through the instinct of their "nature." Indeed, it is impossible that they should, because the commandments were given to Israel as "a sign" to distinguish them from other people. If all the nations had the same sign, the object would be destroyed; there would be nothing special in the covenant. "He wrote upon the table the word of the covenant, the ten commandments" (Exo. xxxiv. 28). "He declared unto you His covenant, which He commanded you to perform, the ten commandments" (Deut. iv. 13). God's covenants with Israel are everlasting. "Thou shalt bind them for a sign upon thine hand" (Deut. vi. 8, xi. 18). Israel was commanded to write them upon their posts,

to rehearse them to their children, that it might be well with their children **"for ever"** (Deut. xii. 28).

We alone possess this "sign" which is the covenant of Israel's heirship. The Latin Church has not the ten commandments. It destroys the second; and to destroy one is the equivalent of destroying all (James ii. 10). To the Greek Church, and to all other nations they are secondary in importance. Israel was to stand upon them; we alone as a nation are doing so; ergo, we must be Israel.

Israel Must Regard an Eastern Aspect

The custom of turning to the East in national worship is really to Israel a very important point. The gist of this matter is not so much turning to the East as it is praying in the land of their captivity with their faces toward their own land. Israel's exile has not yet been turned, and the land of their captivity must be in their islands; and these must be in the West. Therefore, being West of Palestine, to pray to the Almighty with their faces toward their land, would require them to assume an Eastern position in prayer. It therefore becomes impossible for Israel to value any other position in her national worship. Whatever conclusions some Christians may arrive at who are indifferent to the letter of the Scriptures, this much is certain, that Solomon's prayer for Israel, which was accepted by God in its integrity, demands of Israel that when in captivity they should in prayer turn their faces toward their land.

> *If they bethink themselves . . . in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly. If they return unto thee with all their heart, . . . and* PRAY TOWARD THEIR LAND, *which thou gavest unto their fathers, . . . then hear thou from the heavens, &c., &c., (2 Chron. vi. 36-42).*

And as showing the importance with which this Eastern position was regarded, the same clause is inserted and insisted

upon by Solomon again and again in the same chapter (see verses 21, 26, 34; 1 Kings viii. 30, 35, 42, 44, 48), and as often accepted and consented to by the Almighty.

Israel to Be Called in Isaac

The promise is distinctly given to Israel, that in Isaac shall thy seed be called (Gen. xxi. 12; Rom. ix. 7; Heb. xi. 18); and we have so strong a desire to maintain that all Scripture shall be fulfilled, even as Christ has declared, to the jots and the tittles, as to insist that this Scripture must have received fulfillment, though in our blindness (Romans xi.) we have hitherto failed to discover in what way, therefore, we boldly declare that

The Identity conclusively proves the truth of this Scripture, and that we Saxons inherit this very name of Saxons from Isaac. It is entirely in accordance with the old usage of cutting off the prefix and adding an affix: that of taking away the prefix "I" in Isaac, and adding the affix "ons" we obtain in the word Saxons nothing more than the "Sons of Isaac"; so that we, being identical with lost Israel, fulfill Scripture by our Saxon name, which is a standing testimony that our seed has been called in Isaac. This was to be only Israel's lot; it is only ours; ergo, we must be Israel.

Israel Must Be God's Inheritance

An inheritance is a possession. With us the term is confined to property; each person's inheritance is something localized separate and distinct from properties adjoining. But the Lord has been pleased to apply the term to a people. He careth not for funds, or estates; but, in looking down upon the different nations, He has selected one—only one—out of the many to become his peculiar possession—His in-

heritance. It pleased Him to accept the prayers of one man, to take the people of Israel as His own inheritance; for Moses said,

> *If now I have found grace in Thy sight, O, Lord, let my Lord, I pray thee, go among us, for it is a stiff-necked people; pardon our iniquity and our sin, and* TAKE US FOR THINE INHERITANCE *(Exod. xxxiv. 9).*

The Lord did this; for Moses told the people that the Lord had brought them out of Egypt "to be unto Him a people of inheritance, as ye are this day" (Deut. iv. 20). Thus Israel became the special property of the Lord, and when they sinned and the Lord was angry with them, they still continued his inheritance, for Moses prayed,

> *O Lord God, destroy not Thy people and Thine* INHERITANCE . . . *They are Thy people, and Thine inheritance (Deut. ix. 26, 29).*

And Solomon, whose wisdom led him to glory in the fact, said to the Lord,

> *For Thou didst separate them from among all the people of the earth to be* THINE *inheritance . . . For they be Thy people, and Thine inheritance (I Kings viii. 51, 53).*

And a "wise woman," at a time of civil war, said to Joab, "Why wilt thou swallow up the inheritance of the Lord?" (2 Sam. xx. 19). David prayed the Gibeonites that they might "bless the inheritance of the Lord" (2 Sam. xxi. 3). "The people whom he has chosen for His own inheritance" (Ps. xxxiii. 12). That the captivity could have no power to destroy God's covenant with Israel as His inheritance, long after this event the prophet prays the Lord to "Return, for thy servant's sake, the tribes of thine inheritance" (Isa. lxiii. 17). That the Lord has no intention of discarding His possession, He distinctly tells us of a time when three peoples shall become blessings in the midst of the land; three separate peoples,

> *Whom the Lord of Hosts shall bless, saying, Blessed be Egypt, my people, and Assyria, the work of my hands, and* ISRAEL, MINE INHERITANCE *(Isa. xix, 25).*

Thus, no people can be considered the inheritance of the Lord but the nation of Israel; and that it is a misconstruing of Scripture to apply this term to Church, or any section of professing Christians.

The Identity is a very valuable one. The British people, in a national sense, have been led to accept this term as being applicable to themselves. They have not yet considered it as solely applying to themselves—that matters not. God applies it to Israel, and we have agreed to apply it to ourselves. God has done what he said he would do: He has led us by a way we have not known (Isa. xlii. 16), and caused us to accept in ignorance what was really a truth. Thus we have been led to a distinct avowal that we are the Lord's inheritance—consequently, the people of Israel. This avowal on the part of our nation is made every Sunday when we pray to God:

> *Lord, save thy people; and bless* THINE HERITAGE. *Govern them; and lift them up for ever.*

So that the British have for ages been confessing before God their Identity with Israel. True it has been done in blindness; but all who open their minds to receive this truth will go to our National Church with entirely new feelings of joyfulness; and as they make their confession to the Almighty that they are his "inheritance," "his chosen people," new rays of glory will illuminate the soul—new hopes will inspire the mind—that will tune the heart to sing for gladness, touching those chords of emotion that alone can render worship adequate, satisfying, and delightsome. Reader, may this be your experience, and I am rewarded.

EDWARD HINE